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RELIGIOUS INTELLIGENCE.

FOREIGN.

REPORT OF THE PRUDENTIAL COMMITTEE.

(Continued from page 95, vol. 2.)

Another part of their work is *printing*. Their ardent desire of being able to commence this business was communicated to the board in the report of the last year. This desire, to their great joy, has been fulfilled. The printing press, for which this board is indebted to the generosity of a gentleman in Boston, and which, with its appurtenances, was sent out to Calcutta, in December last, had not, of course, at our latest dates, been received at Bombay. But before they had intelligence, that a press would be sent to them from this country, they had made arrangements for procuring one from Calcutta; and by the kind aid of the Rev. Mr. Thomason, to whom they and this board are indebted for many favours, they received from thence, on the 9th of December, a press, with a fount of Nagree types. As Mr. Bardwell, who is acquainted with the printing business, had arrived at Bombay about a month before, no time was lost in preparing to get the press into operation. Various difficulties however occurred. In their fount several types were wanting; others were untrimmed: and considerable alteration was found necessary in their press. But their resolute perseverance prevailed; and on the 10th of March, they finished the printing of fifteen hundred copies of a Scripture tract of eight octavo pages. "Almost the whole of the work," they say, "from the beginning to end, has been done with our own hands. Difficulties of various kinds, and such as could not well be described, have occurred; but we have been able so far to overcome them, that this first production of our press has greatly encouraged us. We now commend this little portion of God's word to his gracious disposal, beseeching him to make it the means of salvation to many of the heathen, and imploring his kind direction and assistance in all our future attempts to serve him in the work of this mission."

In another communication, they add, "After so many discouragements as our mission has experienced, you will, we doubt not, rejoice with us in our being enabled at length, through divine goodness, to commence the delightful work of printing the word of God

in the language of a numerous heathen people. We expect to put the gospel of Matthew to the press in a few days, but shall not probably have it ready for distribution under three months.

The representation given by the missionaries, in reference to the quality of the paper to be used in the printing of the Scriptures, is sufficient to show the reasonableness of their request, that paper may be sent to them from this country, or ordered from England. Accordingly, your committee have made arrangements for sending out a hundred reams.

Conformably also to opinions expressed by the brethren at Bombay, our missionary, Mr. Graves, under the direction of the committee, has been making himself acquainted with the business of founding types, and Mr. Nichols with that of binding books. And as there is much difficulty in procuring good workmen at Bombay, it will probably be judged expedient to send out ere long some suitable persons to be employed in different branches of business, connected with the printing establishment, that the missionaries may not be too much occupied with manual labour.

The total expense of the printing establishment, when gotten into operation amounted to about 1,000 dollars. The press sent out to Calcutta, if not wanted at Bombay, will be sent to the brethren in Ceylon.

Another and a most important part of the work of our missionaries is the *care of schools*. Their views, and the views of your committee on this subject at large, were submitted, and approved, at our last anniversary. The brethren at Bombay have under their care an English school, consisting of about forty pupils. This since the accession of females to the mission they hope to enlarge, upon the plan similar to the mission school at Serampore, and in such a manner as will render it a source of emolument to the general establishment. But their hearts are much more ardently engaged in free schools for the instruction of the native youth and children in their own language. Of these they had, at their last dates, three for heathen and one for Jewish children; containing in all about three hundred pupils. The teachers of the schools for heathen children are natives; but are employed by the missionaries, and under their direction. In the first school the teacher, for some time, made it a part of his care to instruct his pupils in the rights of idolatry; but the missionaries interposed, and this part of his instructions was discontinued. As the schools are of recent date, it is not yet time to hear much of the progress of the pupils in learning; but the representations of the brethren are encouraging.

It has before been mentioned, that at the stated meetings for the public reading and exposition of the Scriptures, several Jews have attended; it is gratifying to state here, that in one of the free schools for heathen children, there had been some time more than twenty Jewish children; and that there should be a school principally for Jewish children, the brethren more than a year ago, considered as being, for several reasons, very desirable. "The Jews themselves," they then wrote, "have solicited it. They are very

poor, and but few of their children are at present taught to read and write. In such a school the boys could be taught without any scruple in the Scriptures of the Old Testament, at least. A number of heathen boys would belong to the school, who of course would be instructed free from idolatry, in the knowledge of the true God. It would also lead to such an intercourse with the Jews, as would be favourable to their instruction in the knowledge of Christ." Under these impressions, they resolved on establishing such a school, as soon as they could engage a suitable teacher. In the course of the last spring, a Jew of considerable attainments, and well acquainted with the language of the country, offered himself for the service. Accordingly the school was instituted. It consisted in May, soon after its establishment, of about forty Jewish pupils, who are instructed to read and write both Hebrew and Mahratta. "We think this," say the brethren, "an interesting school, and cannot but hope, that it will be the means of doing something towards bringing these ignorant, wandering Israelites to the fold of Christ." In this opinion, and this hope, all christians will deeply participate.

Your committee are persuaded, that it will be the delight of this board, and of the christian publick, to gratify, to the greatest possible extent, the benevolent desires of the missionaries in regard to the establishment of schools. Twelve hundred dollars for this object was sent out for Bombay about eight months ago; another remittance of a thousand dollars was sent about three months ago, and large remittances will be forwarded for the same object by the missionaries now soon to depart. An important consideration, in reference to this branch of beneficent exertion, is, that there is no limitation to the field now opened for the moral culture of children. All the charitable feelings of the pious and liberal can here find ample scope for exercise. It is to be observed, however, that some care is necessary, lest a peculiarly pleasing and popular kind of charity should so engross the feelings of the liberal, for a short season, as to leave other equally important objects unprovided for. Thus schools are a delightful and promising branch of christian charity; but unless missionaries are supported, schools cannot be properly superintended.

Amid their numerous and urgent labours and cares, the brethren at Bombay have looked abroad upon the heathen world extensively, with most expanded feelings and views. They have collected and communicated much information, important particularly in missionary respects, concerning the different parts of India, Persia, Arabia, Syria, Palestine, and Egypt: in all which countries they believe that missionary stations might be established with fair prospects of success. They have proposed various plans, evidently the result of deep and enlightened reflection, for the advancement of the general cause. And from the shores of India, their voice has been heard in this country and in Europe, calling upon all

christians to engage in the heavenly design of imparting the blessings of the gospel to the heathen. *The liberal deviseth liberal things, and by liberal things shall he stand.*

(To be continued.)

JOURNAL OF THE MISSIONARIES AT CEYLON.

(Continued from page 92, vol. 2.)

Saturday 18th. Have ascertained, that no one can go from this place to Bombay, till after the monsoon, which will not be over till September. As the manner in which we are disposed of will have some influence upon the plans of the brethren at B. voted unanimously that brother Bardwell hold himself in readiness to join them as soon as is practicable. Our views of the importance of that missionary station fully justify us in attempting to strengthen it by sending one, or perhaps two, of our number, although they may be obliged to return again to Ceylon.

Monday 20th. In consequence of the ill health of the sisters, and a want of encouragement, we have thought it expedient to suspend their female school for the present. In our Cingalese and Malabar school we are much encouraged; the wishes and the capacities of the scholars for improvement exceed our expectations. Sir Alexander Johnstone sent for one of the brethren to call on him tomorrow at 1 o'clock.

Tuesday 21st. At an extra meeting this morning, we directed the brother, who is to visit Sir Alexander, to make several inquiries of him concerning Jaffna which he is soon to visit, and to state to him our views and wishes. Appointed a committee to wait on Mr. Twisleton for the same purpose. At the proposed interview with Sir Alexander, he observed, that he had visited different parts of Jaffna; stated several important reasons to show, that it is a very superior missionary field; heard with approbation our plans on the subject, particularly that we intended to be *stationary*, and labour *together*. He communicated much valuable information; very kindly offered every assistance in his power; and thought that by petitioning government we might obtain the object of our wishes. He wished to put a son under our care, if we opened a school in the male department. Having heard the report of the committee appointed to wait on Mr. Twisleton, it appears that we are now about prepared to petition to government, in the most favourable circumstances. This evening, held our weekly family meeting. Our conversation turned principally on the subject of God's special favours to us, and on the importance of a correspondent course of conduct.

Thursday 23d. We learn, that another Methodist missionary has arrived, and that four or five more are on their passage to this island from England. Appointed a committee to petition government for permission to settle at Jaffna. Should we go together we are so deeply impressed with the importance of strongly fortifying that station, that we doubt the expediency of sending more than one of our number to Bombay, especially as it is uncertain whether any

can be admitted there. Indeed we want more than all at Jaffna. Received a letter from the Rev. Mr. Ringletaube, who is now on a visit at Jaffna. He strongly advised us to settle there; says much on the importance of money in conducting missionary operations.

Saturday 25th. Sent letters to the brethren at Bombay. Brothers Chater, Warren, and Bardwell went to Jielle, to preach to the natives, and witness a devil-dance. This evening the governour, and the Rev. Mr. Bisset, his private secretary, returned from their tour to Candy.

Sabbath 26th. This evening the brethren returned from Jielle. They preached twice to the natives. On Saturday evening they witnessed the devil-dance. In consequence of the beastly appearance of those engaged in it; their frantick movements; and their loud and discordant vociferations, they seemed like beings, actuated by him, in honour of whom the dance was attended. Many on this island render a kind of worship to the devil, through fear of him. When they saw the brethren, supposing them to be men sent by government, they were intimidated, and began to make their escape. Brother Chater, who could speak to them in their own language, quieted their fears, and conversed with some of the leading men. They did not like to own, that they worshipped the devil, but made some awkward apologies for attending the dance.

Monday 27th. The brethren waited on the Rev. Mr. Bisset, and received assurances of his readiness to assist us in any way in his power. Sent to him a set of reports of the board, and missionary sermons. Sent our instructions to the governour for his perusal. Presented a petition to government, requesting permission to settle in the district of Jaffna; to instruct the youth, preach the gospel, establish a printing press, and do whatever is necessary to forward the objects of our mission.

Wednesday 29th. Received a letter from brother Hall at Bombay. He suggests, that we may have an application from the agents of the London Missionary Society, to go to Travancore, to succeed Mr. Ringletaube. This is considered a most important station. Our brethren at Bombay would rejoice to see some of us in possession of it. Two Boodhist priests called on us to make inquiries about the Christian religion. Had a little conversation with them: but as we were about going to meeting, we requested them to call again to-morrow. They said they were from Candy.

Thursday 30th. This morning the two priests called on us. By the assistance of an interpreter we had a long conversation with them on the nature of their religion, and of ours. From their conversation it appears, that they are a species of atheists. They believe that all things were created and are kept in existence by chance; that Boodha, whose father and mother they named, was the greatest being that ever lived; that though he is now dead, never to live again, yet he has great influence upon the world; and that the books, which he directed to be written, contain all that is necessary to be known on the subject of religion. They could say little or nothing to show that these books are genuine or authentick. When

we stated some of the principles of our religion, they pressed the question, "Who made this great God?" whose character we had described. We asked them, who created the father and mother of Boodha. They could not tell. We took occasion to speak of the necessity of a First Cause of all things, his character, &c. We spoke much of the folly and wickedness of serving a dead god, to the neglect of the only living and true One. They said, they were ready to throw off their priestly robes, if they could obtain a maintenance. We spoke to them of their guilt and danger for adhering a single day to a religion, which they could conscientiously renounce as false. They said they wished to know more of the Christian religion, and whether they could find sufficient employment before they threw off their robes. The priesthood among the Boodhists is not hereditary; nor are their priests permitted to marry. In both of these particulars they differ from the B.ahmins. The priests of Boodha are supported principally by begging. Since the conquest of Candy, their influence has been considerably diminished. Many of them would renounce their religion, if they could obtain honourable employment under government. We learn, that they have lately held a meeting at Candy, to consult on the nature of their religion. The result was that they could not tell, whether it was true or false! Verily the Lord will give to his "Son the heathen for his inheritance and the uttermost parts of the earth for his possession." O that Christian churches could know and feel how great is the encouragement here for missionary efforts.

June 1st. Saturday. Learned that the Rev. C. David is soon to take charge of his Malabar church and congregation at Jaffnapatam. This will be a pleasing circumstance to us, if we settle in the district.

Sabbath 2d. Held our communion in brother Chater's chapel. His church united with us.

Tuesday 4th. Received letters from the Rev. Messrs. Pritchett, at Vizingapatam, and Loveless, at Madrass, on the subject of our going to Travancore. They advise us to write to Gen. Munroe, at Quilon, as his permission must be obtained before foreigners can reside in the country. Gen. M. is very friendly to missions.

Thursday 6th. A young Malabar, who is a Roman Catholick, about 16 years of age, applied to us for instruction in the use of the globes, and the principles of astronomy. He appears to be a person of superior understanding, very talkative and self-important. As his acquisitions are greater than those of the pupils in our native schools, brother Warren will give him private instruction at our house.

(To be continued.)

REVIVAL OF RELIGION IN THE HIGHLANDS OF SCOTLAND.

Extract of a letter from a minister who witnessed it, to a friend.

MY DEAR SIR,

Having been up the country during most of last month, and being at that time a week in Glenlyon, I am now able to give a short account of the great revival of religion which has taken place in that highly favoured part of the Highlands. The great desire evinced to hear the glad tidings of salvation, by the people in general, surpasses every thing of the kind I ever witnessed. To inform any person who may fall in the way, that a sermon is to be preached at such a place and hour, the report flies, like the fiery cross of old, in all directions, on both sides of the river, to the distance of many miles, and old and young are at the place fixed on, a long while before the hour appointed.

Mr. K. of Aberfeldy, by his prudence, excessive and disinterested labours, and the remarkable success attending them, has gained the esteem and confidence of the people in Glenlyon. To introduce me, therefore, to them, he preached there in the open air, cold as the day was, on the Sabbath before I went thither, and intimated a sermon for me on Monday evening, at Invervar, and continued to labour with me during the week.

On my arrival at Invervar, the largest dwelling-house in the hamlet was immediately cleared, and temporary forms were placed closely in order: but long before the hour appointed for sermon the house was completely filled, and men, women, and children were seen coming in crowds, with hasty steps, from all quarters of the long glen. As we could not, like Mr. K., once before, preach at night by candle light, in the open air, the people applied for a large meal mill which was near, and though busy at work, it was instantly stopped to give place to the bread of immortal life.—When the broad two-leaved door was thrown open, by the eagerness of the people to gain admission, the press was so violent, that we feared what might be the consequences: a vast number, for want of room, stood contently before the door, beaten by the high wind and pierced by the cold. The most of those within were standing; and when we, with some difficulty, got entrance, nothing could be seen around the rough machinery, and on the area of the mill, but human faces. In a glen so narrow, and in many places of it where the inhabitants live at so great a distance from one another, it would astonish a stranger whence so many human beings came: I was so wedged in where I stood, that some of those behind had their chins placed almost on my shoulders. A young woman, who was very near wept bitterly and loud all the time, which would have been exceedingly disagreeable to me, had I not known the cause of her grief. Though we both spoke long, young and old heard with the most earnest and solemn attention. The solemnity of their countenances methinks is yet imprinted on my mind. Had Paul been there, and continued his

speech till midnight, I am certain there would not have been any *Eutychus* asleep among them.

It was 10 o'clock when we dismissed, and many of our hearers were then above five miles from their homes, and some of them had to wade through the rapid river, which runs down the middle of the glen. But great distance, high wind and rain, dark nights, bad roads, flooded streams, snow, and even mountains covered with snow, cannot easily deter these people from hearing the glorious gospel of the blessed God: they do not consult their own ease or safety, nor regard walking several miles in the night, in face of wind and rain, to a place where a sermon had been appointed, when sinking to the ancles at every step in mire. I said to one of those who walked along with us, "this road is very bad." "Trifling matters of a worldly nature at times, sir, give as much concern," was the pithy and significant reply made.

Having, on the first evening I reached the glen, appointed sermon for the next day, at 1 o'clock, *P. M.* three miles farther up, on the south side of the river, we had scarcely finished breakfast in the morning, when told, unless we repaired instantly to the boat, we could not cross the water that day. The streams being in torrents, rushing down the face of the stupendous hills and rocks, on both sides of the glen, and the river in many places already overflowing its banks. Of the many who wished to accompany us, none ventured into the little crazy boat but Mr. K., myself, and the man who ferried us over. Some of the people, in going round by the only bridge on the river in the Glen, had to walk eight or nine miles, and to return home again the same way; others, at the risk of their lives, crossed on horseback, at a place where the river divides itself into two branches. Being an eye-witness to this, and seeing the people moving from all quarters towards the place of meeting, with such apparent desire, to hear the gospel of salvation, I never had so deep a sense of my unworthiness and unfitness to declare it. I really felt as treading on holy ground. We were requested to preach in the evening at Inverwick, which was four miles at least still farther up, that those who had to remain at home might have an opportunity of attending; but the greater part of our hearers through the day attended us there also. The fact is, that being so much exposed to the stormy weather, and preaching so often, we were both quite wearied before we left Glenlyon; but the people were not, for they earnestly pressed one of us to remain longer with them.

They kept Mr. K. once three weeks, labouring hard every day. His health at least began to yield. Many of them, I trust, will be to him for a crown of joy and rejoicing in the great day. Some of his hearers at Aberfeldy followed him at different times to Glenlyon (the distance being above fourteen miles) and there two of them were led to believe the gospel, which they heard from the same person so frequently at home. How wonderful are the ways of the Lord!

There are about a hundred persons in Glenlyon itself, who have been awakened since the beginning of last harvest. Some of these are children from the age of seven to fourteen. Many, both old and young, have now found peace to their distressed minds, through a crucified Saviour, and adorn their christian profession by their circumspect conduct: others are labouring still under the deepest sense of guilt and the most pungent grief; and not a few from time to time wonderfully and seriously impressed.

A few, who had at first made a sport of the fears of their neighbours, and even called the sincerity of their tears in question, heard the gospel, and they were soon convinced of the reality of both. The work of the Lord has gained so extensive and firm a footing now among them, that gainsayers are ashamed to avow their sentiments; and the people in general acknowledge, that a complete change of heart, by the influence of the holy Spirit, is absolutely necessary before any one can be saved. Many indeed candidly confess, though they can distinguish truth in its grand leading doctrines from error, that no saving change has yet taken place on themselves; they say that their hearts are too hard and indifferent to divine things to be changed.

These people, before the present revival, exhibited a faint show of the form of godliness, but as believers among them can well testify they were to a high degree prejudiced against its real power. But little or nothing has been said by them against the gospel or its blessed effects, since one Sabbath, that Mr. M^cG. of ———, preached in the chapel of Inverwick. Like a good soldier of Jesus Christ, he on that day spoke plainly and pointedly to them, and many believed to the saving of their souls: and as all had the fullest confidence in the piety and ability of the preacher, prejudices seem from that date to be wholly removed: at any rate every thing like persecution is entirely chased from the place, and those who are seriously impressed are in the kindest manner treated by worldly men. Parents seem to rejoice when their children are concerned about their everlasting welfare; and masters have allowed their servants to remit their work for days, during their distress of mind, that they might read the Scriptures, with which they are well supplied, and to which they resort for consolation. Those who are not constrained to do good by the love of God, are either restrained from much evil by solemn awe, or a sense of shame before men.

Last Christmas, New Year's Day, and Hansel Monday, their usual famous days for sport, madness, and superstition, were entirely overlooked throughout a glen of twenty-eight miles in length, and by a population that may amount to six or seven hundred. A number of the young people having been invited sometime since to attend a wedding in Rannach, and finding on their arrival, there was piping, fiddling, and dancing, they sat in a room by themselves, conversing about profitable subjects.

All with whom I met distressed in mind were modest, teachable, and suppressed their agitated feelings as long and as much as they

could; and those who have obtained peace are attending diligently to the duties of their respective callings, reading the Scriptures, and are I hope making rapid progress in knowledge. It is indeed possible, that some of those who have been awakened may deceive others and also themselves; but among a people so naturally sharp, active, and intelligent, and who have their minds so much led to divine things, we have every reason to believe that the Lord will raise up many of them to praise his name, whose convictions may not appear so pungent as those of some whom we have seen. But laying aside all conjectures as to the result of the present revival, in its different bearings, we most thankfully give the glory to God for what he has already done. The powerful work of his hand is conspicuously displayed in Glenlyon.

The great fertilizing shower is now pouring down copiously on Fortingall, and the first heavy drops of it have begun to fall on Breadalbane. In all quarters of these places, there is a great desire to hear the gospel. Many are inquiring after truth—many are seriously impressed, and some of late gave decided proof of their being made new creatures. The pious Mr. F's unwearied exertions to do good, both in publick and private, are eminently countenanced: and the people of Glenlyon, crossing the high snowy mountains so often to hear him at L. have truly provoked those on both sides of Loch Tay to jealousy.

P. M.

MISSIONARY INTELLIGENCE.

Extracts from the Journal of Rev. H. Townley, dated Calcutta, Sept. 7, 1817.

We arrived at Calcutta, after one of the most pleasant and prosperous voyages from England perhaps ever experienced; and here we found a number of pious and truly kind Christian friends of all denominations, whose hearts were inclined towards us, and who gave us a most hospitable reception; and for the encouragement of future missionaries, and the excitement of our gratitude, we feel constrained to note down, that *not one good thing hath failed, of all which the Lord our God hath spoken*; and especially has the promise, that he who leaveth father or mother, &c. for the sake of Christ shall find a hundred-fold fathers and mothers, and brothers and sisters, &c. been verified in our experience.

Soon after our arrival, brother May came down from Chinsurah to see us, and we rejoiced to see him in health, and to learn that his schools were flourishing.

12. Brothers May, Keith, and myself, met together, and, after looking up to Him who alone can impart that wisdom which is profitable to direct, and carefully re-perusing the instructions received previous to our departure, deliberated upon various points connected with our mission.

17. Heard *Sebuk Ram*, one of the native converts, expound the sacred Scriptures to a small number of natives, at the house of an

European connected with the Baptist congregation. It was truly gratifying to witness the animation with which he sang and proclaimed the praises of our blessed Redeemer. His singing was calculated to chide the lifelessness of many who have enjoyed tenfold his advantages. I could not but long for the day when I also should be able to address the poor infatuated Bengallese upon those points which belong to their eternal peace.

Oct. 5. I visited Serampore in company with brother May, (brother Keith had visited it on a former occasion,) found the brethren well, and busily employed in carrying on the great and glorious work in which they are embarked. A Mr. Harle (an European who had acted for some years as clerk in a mercantile house of this city) accompanied us to Serampore, and then went forward to his residence at Chinsurah. He is a young man who has just come forward with expressions of ardent desires to be employed as a labourer in our divine Lord's extensive vineyard. Brother May is well acquainted with him, and purposes writing to you fully concerning him, and recommending him to be taken under your patronage: in which recommendation I fully concur.

Oct. 6. Preached twice at Chinsurah to a respectable and attentive congregation.

7. Visited with much gratification brother May's central school; and afterwards witnessed the pleasing scene of rewarding the head boys of the respective schools, and paying the teachers, all of whom assemble together at Chinsurah, quarterly, for the purpose.

20. A cordial union subsists between us and the Baptist brethren here. We have preached repeatedly for them in the chapel, and they have conveyed us to the fort several times to preach for them there. We have obtained advice from Dr. Carey, and Bengalee Scriptures and Tracts from Serampore; and any thing which might by possibility have had a tendency to interrupt our harmony is taken out of the way. May we have grace given us never to give any just cause of offence to these men of God, whose example of deadness to the world and zeal for their Redeemer's cause, we wish to copy, and whose good opinion we highly prize.

22. A native of the name of *Ram Mohon Roy* paid me a visit at breakfast-time, being introduced by our Baptist brother Lawson. He is a very interesting character, a man of high *caste*, deep learning, large property, noble appearance, great influence, and very amiable manners. He has been so far enlightened as to see the folly and wickedness of idolatry, and has published several pamphlets on the subject; an assortment of which I am collecting; we cherish much hope concerning him; and perceiving in what a remarkable degree he has been enlightened to see the absurdity of idolatry, we hope and pray that this twilight of knowledge may prove the harbinger of eternal day to his soul.

MISCELLANEOUS.

FROM THE RELIGIOUS REMEMBRANCER.

Extract of a letter from the Rev. Robert May, to a friend in Philadelphia, dated Chinsurah, July, 1817.

My dear Friend—Your letter was like cold water to my thirsty soul. Did the friends of missionaries know how welcome and refreshing such letters are, they would surely write more frequent. I rejoice to hear of the good doing in Philadelphia, where I have passed some of the happiest, and perhaps the most useful days of my life. At some distant period, should my labours permit, and my health require it, I may yet see America again; but the precise time I shall be thus gratified, is at present quite uncertain. I wish we had a few warm-hearted ladies in India; we want female schools very much; to the person who begins, it will be a work of some difficulty on account of the custom of the country being opposed to it, but “who art thou, O great mountain, before Jehovah?” It will be but a day of small things with the persons who begin to instruct the poor Hindoo girls; but the Lord will not despise the work of faith and labour of love. Come then, ye dear American missionary ladies—come over to India and help us. How would I plead with you if I were now in New-York and Philadelphia. There are thousands who will stay, and will not there be found *one* to come to India? I have under my charge at present thirty-three schools for native children, in which there are more than two thousand boys; but I want some noble minded female to commence with the girls: she must have grace, faith, patience, and perseverance; she must have a desire to devote her whole time and talents to the work, as far as she can possibly give them. She must have a love to the poor little girls. I often look at them with mingled emotions of pity and love, always fervently wishing for their instruction, frequently offering up an ejaculatory prayer that the time may soon come when the barrier of prejudice and custom shall be broken down. The natives themselves say, Though it is not the custom yet, the time will come. Within the last three years, nearly one hundred schools have been established for native children; they are continually increasing, and if funds could be found, three times their number might be established in the same space of time in future. A most important and useful society was formed on the 6th of May, called “*The Calcutta School-Book Society*,” the object of which is the preparation, publication, and cheap or gratuitous distribution of works useful in schools and seminaries of learning.

Among the committee are two evangelical clergymen; Dr. Carey, the lord chief justice secretary of government, and the president of the Calcutta Bible Society. The secretary is the superintendant of the Hindoo College which was established in 1816.

Thus I have given you an account of its formation; try if you can form an Auxiliary Society to it. Propose the subject to Mr. Pat-

terson, who has written to me. I shall write him on the subject. Surely you will send us some subscriptions. Let me know about the society for the instruction of Indian youth. Oh! let us go on and do all the good we can before we are removed from this sphere of action. Time is short. Every hour is precious. Labour while it is called the day, for the night cometh wherein no man can work.

I had some expectation of hearing from Mr. S—— concerning the school in New Fourth-street, which I used to superintend. You do not mention it in your letter. Let me hear from you again, and crowd in all the news you can; the more particular you are, the more interesting it will be. Does any one give the children a monthly lecture as I did when I was in Philadelphia? they would have a much larger congregation than I had. I wish I could tell you of ladies engaged in Sunday Schools here; but they are few in number. Mrs. Townley, in Calcutta, and Mrs. May, in Chinsurah, take a part in this pleasing and delightful work, besides which I know not of any other. We have English preaching at Chinsurah twice every Sabbath, a prayer-meeting every month for the spread of the gospel; one every week of the persons who attend church; and on the last Monday in every month, expressly to implore the blessing of God on our school labours. I hope you have stated prayer-meetings for this express purpose likewise. I do not forget the *American children* on the *First of May*. I have published my Lectures in Calcutta with some additions; I dare say you have seen a copy. I have sent six copies to America. They have also been republished in England, and I have received a copy. Thus I have the honour of having my Lectures printed in three parts of the world. O that God may make them useful to the young.

Let me know every *minute* particular concerning schools when you write again, and do not forget to write to New-York, for a particular account of the schools in that city. I feel deeply interested for the children in these two large cities. Pray for the poor Hindoo children. O all ye children in every Sunday School in this city, pray for them and pity them! they need your prayers and your compassion. Millions have none to care for their souls. O could you see the little creatures placing their lighted lamps at the water side, in honour to their imaginary gods! Could you see them making idols of mud, and offering flowers to them at the river side! Above all, if you saw their dead bodies floating down the river, or torn by the frightful birds of prey, and mangled by dogs and jackalls, you would pray for them, you would pity them. Could you behold the helpless infant at the breast, deserted by its mother, just about to ascend the pile to be consumed to ashes with the body of her husband, you would pity them, you would pray for them. Nay more, give your cents and silver for their instruction. Let me know what you will give, and then I shall know how much you love Jesus, and how much you desire that the poor wandering lambs may be brought into his fold. But it is Saturday evening and past ten o'clock, therefore I must hastily conclude.

Believe me to be yours in Christ Jesus,

ROBERT MAY.

Extract of a letter just received by Davie Bethune, Esq. from the Rev. Robert Morrison, dated

Canton, China, June 20, 1817.

My Dear Sir—On the 26th of May I received your letter by captain Miller, with 176 dollars, subscribed by the American christians towards translating, printing and distributing the Scriptures in Chinese. Please to acknowledge to the subscribers the receipt of this money, and offer respectful thanks to them in the name of the benevolent and pious object which they assist in furthering.

I am just now engaged in writing to the governour of Canton for your consul, on account of an atrocious massacre of five Americans on board one of your ships lying in the roads. [The ship Wabash, of Baltimore.]

FROM THE RELIGIOUS REMEMBRANCER.

PLEASING INFORMATION.

Extract of a letter from the Rev. J. S. Adams, to Mr. W. W. Woodward of this city, dated

York Dist. S. Carolina, Oct. 27, 1817.

—“We have had a glorious revival of religion in this country. It commenced in July, and has made into a number of our churches. I have attended five communions in the churches around, including my own, and we have admitted one hundred and fifty-two to the church for the first time; a large proportion of whom are young people; but we have some of all ages. The work appears to spread with great rapidity. It differs from the formal revival, we had in this country in several particulars. In this we have no bodily exercise. The work is powerful, but mental: much weeping and praying. In this we have no opposition as yet. A very general seriousness has manifested itself on the countenances of the people in general. And I trust the Lord will spread the glorious work far and wide.”

Extract of a letter from the Rev. Hugh Dickson, to the same, dated, “Abbeville, S. C. Oct. 1, 1817.

—“I have just returned home from assisting at the administration of the sacrament of the supper in a congregation about forty miles from me. God is doing great things at that place; at this time thirty-four were admitted to communion. In the course of ten weeks, sixty have been added to that church; a number more are under serious impressions. My prayer is that God would visit all our churches with like effusions of his grace. The revival at this time appears to be confined to one congregation.

FROM THE FRIEND OF PEACE.

THE MESSIAH AND MAHOMET.

The Messiah appeared among men as the prince of peace—“meek and lowly in heart.” Mahomet appeared as a prince of war. The doctrines, the precepts and the examples of the Messiah were all of a pacifick character. Those of Mahomet, vindictive, cruel and

bloody. The Messiah promised blessedness to "peace makers," and to those who should "suffer for righteousness' sake." Mahomet promised the joys of paradise to those who should die fighting as his followers.

As there was such a perfect contrast between these leaders it would be natural to suppose that the disciples of the Messiah would be of a pacifick character; and the disciples of Mahomet, men of war and blood. Once a fighting disciple of the Messiah would have been regarded as a contradiction in terms. Now christians and Mahometans are on a level as to the practice of war. Whose disciples then are fighting Christians? Are they the followers of the Messiah? Are they not rather followers of Mahomet, notwithstanding the name they assume?

A custom which so violates the principles and spirit of christianity, as to abolish the distinction between the sheep of Christ and ferocious followers of Mahomet, must have had a pernicious effect: it must have exposed christians to the reproach of all other nations who have been informed that the Messiah was the prince of peace. If Heathens and Mahometans were to form their opinion of the Messiah merely by what they see in professed christians, in relation to war, they would naturally suppose he was such an one as the Jews expected, a vindictive, fighting character, and that his days on earth were spent in teaching his disciples the art of war, and to keep alive the war spirit. But having formed this opinion of the Messiah, should they then read his life and his precepts, what would be their astonishment? What would they think of fighting christians? Would they not be ready to exclaim, "Ye hypocrites! lay aside your name or cease to fight!"

CHRISTIAN HOPE.

Hope is the great comfort and support of life; our happiness is generally in prospect; and if this friend of the wretched were banished from the world, even the season of enjoyment could impart no pleasure. But what are all the hopes and expectations, which this world can furnish, when compared with the hope of immortality! The worldly man delights in things which perish in the using; the disciples of Christ is animated by a hope which extends beyond the grave. His language is that of the Apostle, "I know in whom I have believed, and I am persuaded he is able to keep that which I have committed to him against that day." All worldly hopes are clouded by uncertainty: "Thou knowest not what a day may bring forth:" but the hope of which St. Paul speaks is a firm and assured hope;—it is built upon the truth of God.

The effect of this christian hope is of a purifying nature: "Every one that hath this hope in him purifieth himself, even as God is pure." He constantly endeavours to avoid all sin; he seeks to obtain more and more of that holiness which shall be perfected in heaven; to become daily more meet for that inheritance towards which his hope continually aspires: he watches over every propen-

sity which is contrary to the divine will: and trusting that hereafter he shall be like his Saviour, when called to see him as he is, he seeks for the highest degree of conformity to his Lord, which it is possible on earth to attain.

How happy is the condition of the children of God! If we observe them, even with respect to the present world, who is the man that may be fairly compared with the christian? The most ordinary reflection will convince us that human happiness depends not upon the outward condition, but the state of the mind: if there be peace and tranquillity within us, of how little moment are all things external!

Christian Observer.

From the Christian Herald.

THE CHRISTIAN ON THE BED OF DEATH.

Now on the verge of life I stand,
Waiting a message, Lord, from thee;
Willing to follow thy command,
And launch into eternity:

Thy messenger, relentless death,
Is nigh—perhaps is very nigh,—
Grant, when I yield my latest breath,
My soul may rise to thee on high.

A few more fleeting moments past,
And I shall quit this world of wo;
This aching head be laid to rest,
And life's warm current cease to flow.

This dust, by friends and neighbours borne
To its last silent dark abode,
To kindred dust shall soon return—
My spirit wing its flight to God.

Oh Jesus, Master, condescend
To hear, and let my prayer prevail;
Thy kind supporting hand extend,
And guide me through death's gloomy vale.

And, oh! from pain and mis'ry free,
May my redeemed spirit rise,
And live and reign, dear Lord, with thee,
Through endless years in yonder skies.

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